THE

EVANGELIST.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God even to his Father; to him be glory and dominion forever and ever.—AMEN.—REVELATIONS, CHAP. 1.

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SACRED COLLOQUY.

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NO. 2.

Although Mr. Locke's business was various and extensive, he did not allow it to rule him: he had given his heart to God amid the bustle of life—and amid the bustle of life, God had kept it unstained. Mr. Locke was very regular; and as he partook largely of the sanctifications of our Holy Religion and loved its ordinances, it became young John Locke's business to have the bible stand covered immediately before breakfast in the morning, and the first thing after supper in the evening; hence the day-star of divine knowledge shone with surpassing brightness in almost every heart in Hareden-house.

In the early summer, Mary had descried a grape vine of peculiar beauty, lifting its arms towards a window of one of the anti-chambers, and often during the sultry months, had amused herself in giving support and direction to its viney fingers as they climbed along the wall. It was now laden with grapes, the deep purple of which contrasted elegantly with the green of the leaves, in which nature had hid the clusters while yet young and unfit for use. Mary loved her Redeemer, and the vine and its clusters were to her sacred emblems.

Agreeably to appointment, the company met at Hareden-house the next evening; and along with them a goodly number of other brethren who, though, chiefly poor, all knew themselves to be at home in Mr. Locke's parlour.

Having received them with all christian affection, Mr. Locke begged liberty to observe, that although last evening's conversation terminated on a very interesting distinction, which, said he, I perceived Mr. Stansbury was then about to make between the two ordinances of circumcision and dedication, yet I cannot omit the present opportunity of stating, as my judgement, that the inquiry had, in this respect, over reached itself.

Mr. Williams said; a variety of incidents had impressed him that in having his children baptised, he dedicated them to the Lord, and, on that account, he should have been happy to listen while Mr. Stansbury defined the distinction between the two Ordinances which he had glanced at during the preceding evening. But, added he, this curious question of arrangement has occasioned me such multiplicity of thought that I am willing to urge the matter no further at present, and concur with Mr. Locke, that the

brethren resume their conversation at the very point at which it terminated last night.

Mr. Stansbury looked at Charles, smiled, and the colloquy proceeded.

Ch. Sanford.—Do not, my dear Stansbury, suspect my courage nor my prejudice; I should be sorry to shrink from the investigation of so important a matter; and, believe me, I am not so favorably impressed with the religious merit of our ancestors, as some others are. The distracted form in which they have delivered to us our holy religion, cancels, in my judgment at least, one half of all the reverence which is claimed for them by many.

They have presented us with the parti-colored coat of Joseph, rather than the seamless garment of Jesus: moreover my motto is not antiquity but authority—divine authority, not reason and inference but fact and scripture.

Mr. St.—Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit and the Resurrection constitute an assemblage of evangelical elements involving the highest interests of mankind: principles, Charles, which are finally to rule the world, and privileges which could be secured only by the outpouring of the precious blood of Christ, ought to be well understood and defined.

C. Sa.—In our first conversation, the case—the excepted case of Cornelius, as you would call it, was adduced as proof that the Holy Spirit was given before faith. You shewed (and perhaps with sufficient clearness too) that my reference in that instance was not in point; that Cornelius and his family did not receive the Holy Spirit before, but after faith. I decline to instance Balaam, Judas and Caiaphas, for you would tell me that if those and other bad men, who spake by the spirit, had no faith BEFORE, they had none AFTER they were operated on.

Seeing then that facts have failed me—that there is no special instance recorded of the spirit's being in any unrighteous or unbelieving individual for the purpose of producing faith or repentance, I shall endeavor to state to you what our party conceive reason and scripture united to teach in favor of receiving the holy spirit before faith.

Man is dead in trespasses and sins: we know he is brother Stansbury: the scriptures say it. Mark even the choice of those spirits, who make their boast in natural religion, and affect to entertain the highest reverence for the Deity. Do they walk as if seeing him who is invisible? are they at all distinguished for contrition of heart? do they invoke his all gracious name, or offer to him the sacrifice of praise? No; cold indifference, base neglect, alone distinguish their empty professions.

Mr. St.—I hope my dear Charles does not intend his last observations to involve me in a defence of the Deists?

C. Sa.—Do not misapprehend me, dear Sir: your devotion to the cause of revealed religion; your extensive acquaintance with the oracles of heaven; your age, and experience, and most of all your perfect knowledge of the deistical question and of the religious character of Deists, all forbid that I should dare impute to you the least reverence for the hollow professions of these insolent pretenders to divine wisdom.

Mr. St.—Brother Charles, the proposition before us is, whether men, according to the Christian System, receive the holy spirit before faith. You have assumed the affirmative, but concede that your doctrine is unsupported by any fact recorded in scripture.

From facts, you have descended to reasoning, and, because men are dead in trespasses and sins, you affirm they must receive the holy spirit before faith. Your proof and your premises then are both comprehended in the word dead? pray what do you intend it to import?

C. Sa.—I conceive men to be DEAD, when they are in a state without faith in God.

Mr. St.—Good; now substitute your definition for the word itself and then your reasoning is, as follows: "Because men are dead, i. e. without faith in God, therefore they must receive the holy spirit before they can have faith," which is advancing in the proof of your doctrine, Charles, not a single step, but only reasoning in a circle. Suppose, brother Charles, the circumstances of the argument reversed—that all individual conversions noticed in scripture, unequivocally demonstrated, that in the first ages of Christianity, God gave the holy spirit, as you affirm, before faith, and after it, in not a single instance whatever; might we reformers hope to conciliate the esteem of our opponents by originating doctrines contradictory of all scripture; by flying from fact to figure

in support of them; from men to metaphors, and from light and literal passages of scripture to such as are darker and seemingly more doubtful?

C. Sa.—I presume not, brother Stansbury; and sorry would I be, to seek for victory in this important inquiry by brandishing a PETITIO PRINCIPII; sorry would I be to accept the least surreptitious aid for my proposition in the contemptible sophistry of stating it in different terms; what is not true in the fact, cannot be true in the figure.

Here Mr. D. who belonged to that class of people, who in regard to prejudices, may be styled "The Invincibles," to whom an opportunity of saying something very smart in season or out of season, is a temptation positively irresistable; broke in upon the conversation by observing, that the case of the thief upon the cross was a fact, which he conceived not to be without relation to the subject.

Mr. St.—The Christian church, Mr. D., did not assume her public standing as a distinct institution until the day of Pentecost. At the time of the crucifixion, Christ had not empowered his Apostles to remit the sins of the world; in short the spirit was not then given, because Jesus was not yet glorified, and consequently could not be received by the person you allude to. His case therefore being anomalous, and occurring antecedently to the day on which the Christian System was perfected, comes not within the purview of the present enquiry which is, you recollect, "Do men receive the holy spirit in the Christian Religion before faith?"

C. Sa.—Pray brother Stansbury, what do you apprehend the word DEAD, when applied to sinners, to import?

Mr. St.—I cannot say, my dear Charles, that any thing contained in your own definition of the term, is at all repugnant to my apprehension of its use by scripture authors. They certainly applied, it to men as expressive of the condition in which they existed previously to their faith in Jesus Christ, as you have stated.

C. Sa.—Why, here is an odd matter! and it puzzles me not a little, that while brother Stansbury admits with us that men are naturally dead to God, that he should, nevertheless deny their resuscitation to life and righteousness by the spirit!

Mr. St.—Pardon me, my dear Charles, you anticipate: It is not the part of a true Reformer to deny, but enquire and to prove. I have not yet said that sinners are not made alive or quickened by the spirit.

C. Sa.—More confounding still! do you then go the whole with us after all brother Stansbury; do you admit that men are DEAD, and, when quickened at all, are quickened by the spirit?

Mr. St.—I admit that men are dead, and also, that they are made alive by the spirit, but differ from you, I fear, Charles, in this important particular: That I think it my duty and privilege to enquire accurately of the scripture how this quickening is effected by the spirit. Is it by special and distinct operations upon the mind of the sinner before faith, as all your systems of divinity assert? or does he, for the purpose of producing faith and life in us, adduce testimony—divine testimony—the testimony of holy scripture? We Reformers assert the latter, as the true state of the case, and it is a proposition which derives proof and illustration from every individual conversion noticed in scripture; a proposition in harmony, as well with fact and scripture, as with reason and the common experience of mankind. Is it in the annals of humanity, that men, endowed with the reasonability common to their species, ever obtained faith in any thing earthly or divine, but by means of testimony?

The man who occupies the jury box, is presumed to be as dead to the knowledge of the case on which he is finally to pronounce verdict, as any sinner that was ever born is conceived to be dead to the knowledge of God and of Jesus Christ.

Now, how, pray, is the juryman brought alive to the true state of the case? Is it by any thing but by hearing, reviewing, comparing and deciding upon the truth and propriety of the particular and aggregate testimonies advanced? depend upon it, brother Charles, it was in perfect coincidence with reason and the experience of the world that the Apostle said, "Faith cometh by hearing." "If," says John, "we receive the testimony of men, the testimony of God is greater." "He that receiveth his testimony setteth to his seal that God is true, and he that receiveth not God's testimony hath made him a liar." It is impossible to misapprehend these scriptures, Charles; they mean what

they say and the doctrine that breaks off their points, or turns aside their edges, or abolishes their obvious and literal significance must be profane.

Here Mr. Thornton stood up and said, he felt so secure in the affection of the Brethren present, that he was confident his momentary intrusion at this juncture of the argument would be pardoned. My prejudices, said he, lay on the side of brother Charles, and I dare say of Mr. Williams too, viz: That the holy spirit is given to produce faith. But such have been the observations of brother Stansbury on the first principles of the gospel, as to prompt me to make the enquiry whether there be any case in scripture shewing, that those who were dead in trespasses and sins, believed the gospel, were made alive by it and admitted into the christian church before receiving the holy spirit.

Mr. St.—It is to the Ephesian brethren, Mr. Thornton, that the Apostle says—"You hath he quickened, who were dead in trespasses and sins," chap. ii. v. 1. But in the first chapter, he had observed also, "In whom AFTER that ye BELIEVED, ye were sealed with that holy spirit of promise," &c. &c., so that he actually acknowledges those who had been dead in sins, to have believed, and to be alive to God, before they received the spirit!

Mr. Haywood, a person of great piety, observed that he had been anticipated by his Methodist brother who had just spoken: as for himself, he believed that his (the Episcopal) church accorded in sentiment with the brethren who were opposed to Mr. Stansbury's arrangement, and he felt with them; but at the same time, I am, said he, compelled to admit the great pertinence of what the gentleman has last stated from Paul's letter to the Ephesians. I would only enquire whether the conversion of the disciples at Ephesus, was not itself a matter of scriptural record?

Mr. St.—It is, Mr. Haywood; In the 19th chapter of the Acts of the Apostles, is recorded the baptism of the Ephesians, and as the account reflects much light upon what has been just quoted from the Apostle's letter, and shows that the believers were admitted to baptism before they received the holy spirit, I shall take the liberty of reading the passage to the company.

"And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them: 'Have ye received the holy spirit since ye believed?' and they said 'we have not so much as heard whether there be any holy spirit!' and he said unto them, 'unto what, then, were you baptised?' and they said 'unto John's baptism.' Then said Paul 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who was to come after him, that is on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the holy spirit came on them and they spoke with tongues, and prophecied, and all the men were about twelve."

C. St.—This account is certainly in point for brother Stansbury's arrangement. The Ephesians, like the Jews, received the holy spirit after baptism; but yet I cannot help imagining that this dispute is one about WORDS rather than THINGS: all of us believe that the holy spirit is enjoyed by the saints; but brother Stansbury will have it that they receive it AFTER, while we say they receive it BEFORE faith.

Mr. St.—Brother Charles, are you at this moment sincere? Would you reduce this important and original investigation to a logomachy about the prepositions BEFORE and AFTER? Is it a trivial matter to be right in the first principles of our holy religion?

However much, brother, the Protestant parties differ afterwards, there is one fundamental error with which they all start, and in which they are all agreed, namely, the one for which my beloved Sanford is now pleading, that the holy spirit is necessary to produce faith! and they can be put to rights only by reviewing the first principles of the gospel, and regulating themselves accordingly? Listen to the following:

While residing in the northern part of our own state, I had the pleasure of being acquainted with an individual of great originality of mind, he built a house, but it did not please him; he looked at it ten thousand times, but it never filled his eye, and yet he could not tell what was the matter. He was constantly looking to the upper stories where the error appeared most obvious; but one of his neighbors told him that the original error was in the foundation, which, he affirmed, was neither levelled nor squared. This explained to him the whole business, and he saw his mistake without having the

power to correct it, for the house was built. Now, Charles, this is the case with us; our party religious edifices are built; the error is in the foundation, and we ought to come out of them and build afresh, rather than stand and stare, and complain of the mistakes of those who founded them. Of what value to poor sinners, while still unpardoned, my beloved brethren, are the remoter doctrines of election, reprobation, or their contraries for which we protestants have plead with such earnestness during three centuries? Will we still amuse ourselves and deceive others by finding fault with the upper works of our own party edifices, and never suspect the foundation of any of them?

The restoration of the Ancient Gospel, has enabled us to see where the error lies; it lets us see that the mistakes of all parties are the same at last; it enables us to put our hand upon the very foundation stones of the fabricks of false doctrine which we have been laboring to build for ourselves, and in which we have slumbered for ages, until they are now tumbling down about our ears: Ah! brethren, dont you perceive that the man of sin, whom God points out as the common enemy of all the saints, and of the holy Apostles too, has driven us from the ancient continent, and that now his wandering troops come roving o'er the sea to gather spoils in these fair lands, where nothing but unity amoug ourselves is needed to make us triumph over sin and win the whole world to God.

C. Sa.—Brother Stansbury, what is your MODUS OPERANDI?

Mr. St.—Brother Charles, we preach Jesus Christ and him crucified; we produce the holy scriptures as the testimony of God in behalf of Christ, on whom men are called and commanded to believe. We urge them to hear; we urge them to read; we urge them to obey; and, when they reform, baptize them for an immediate personal pardon through the blood of the Lamb, that they may obtain the holy spirit, telling such, that if they will now persevere in well doing, God will give unto them eternal life. But never do we, brother Charles, tell men they cannot believe! that the word of God is a dead letter! and that they must wait for feeling or for the holy spirit! This is wholly unapostolick!

C. Sa.—I meant, brother Stansbury, to try the CUI BONO of your arrangement, and to see whether it tends to good or to ungodliness, but I perceive that the sisters must be allowed to interrupt us.

Rebecca Sanford, who had lately obeyed the gospel, had accompanied her brother Charles to Haredon house, to see the brothers and sisters and hear the conversation. Mary and Rebecca, who had retired a minute before, returned, bearing in their hands silver baskets, laden with grapes from the favorite vine: Rich and poor alike, partook of them, with joy and gladness of heart, and departed after singing

"When the King of kings comes;
We shall have a joyful day" &c. &c.

QUERY.

It is asked by a highly respectable Brother in Virginia, "Whether the Church of Christ is authorized to issue resolutions of disapprobation against a teacher of Christianity for asserting that *the New Testament authorizes no one to say that God gives his Holy Spirit to* UNBELIEVERS."

The query is put on account of the following resolution issued by one of the Churches at S———, &c, &c.

Resolved, That this Church disapproves of certain views or sentiments advanced by Elder H., as contrary to the spirit of the

gospel, particularly that sentiment which considers a sinner as repenting and believing in Christ with a saving faith, *before he receives any influence from the Holy Spirit:* and this resolution with their Christian love to Br. H. be made known to him.

By Order of the Church,

S——— C———, *Clerk.*

There is no instance in Scripture of a church disapproving one of her members for asserting what is certainly fact, that "God does not give his Holy Spirit to unbelievers"; but there are instances of the disciples, (e. g. at Jerusalem and Ephesus) sitting in judgement upon matters and persons when they were conceived to affect the peace and welfare of the church.

The above note of disapprobation is couched in very brotherly and respectful terms, and ought not, in my judgement, to be considered by the querist, as exceedingly offensive. Several points in the question now pending between the advocates of the ancient gospel and all other professors of Christianity, appear to them as novel and extraordinary as if they were not to be found in the New Testament. Moreover other professors, as we, deem these points, of vital importance and the discussion of them therefore may well be supposed occasionally to originate transient disapprobation and disquietude. "Blessed are the peace makers, for they shall be called the sons of God."

We are persuaded that as our brother has the wisdom to perceive all this, so he will have the goodness to bear with all long suffering the disapprobation of his brethren which is nodoubt, as he firmly believes, occasioned rather by the novelty than the unsoundness of his own sentiments.

EXTRACT OF A LETTER.

Nicholasville, (Ky.) January 17.

Dear Brother Scott—Permit me to inform you of a mighty conquest which truth and the love of it, have lately obtained in Lexington, Ky. at a three days' meeting, held in the above place, by Brethren John Smith, John T. Johnson, B. W. Stone, Rogers T. Smith, J. Creath, sen. and others, in the Christian Brethen *Meeting-House*; when all seemed to be inspired with a wish to promote the good cause of Gospel truth: Brothers John Smith and Barton W. Stone, the first formerly a Calvanistic Baptist, the other, one of those denominated a Christian, arose on Saturday to address the people, when they both declared to the congregation that

they had no doubt speculated much for the last ten or twenty years in relation to Gospel truth, as well upon the subject of the trinity, as upon other subjects, that they were not conscious of having effected any good by it, but some evil. That for the future, they now both determined to cease from all speculation upon the oracles of God; stop where they stopped; and go when they commanded; and in a word, to oppose every thing else as the standard of Divine truth. It was then proposed that all who felt willing to unite upon these principles, [faith and pardon] as the only infallible ones, in order to christian fellowship, should do so by the mutual giving of the hand; when many brethren and sisters, both of the Christian and reforming order, joyfully did so; and, on Lord's day, broke the loaf together in commemoration of our Lord with much joy. When we see, Bro. Scott, old men who have been the leaders of a sect for years, cast their crown at the feet of Jesus and submit alone to him, we are bound to believe that it proceeds from the love of the truth, and not the aggrandizement of a party. Old Bro. Stone is a man of talent and much reputation for piety, and I rejoice at the prospect of seeing before long the mighty army which will be marshalled in the field upon these glorious principles. It is proposed to employ Brothers John Smith and Rogers, to labour for the next twelve months amongst the churches in order to promote this wished for union, and to convert the aliens.

GEORGE W. ELLEY.

These two extracts serve to show, that the points at issue between the disciples and all other professors, are the great matters contained in what we call the ancient Gospel.

PRIMITIVE SUFFERINGS.

Primitive Christianity, the *Apostacy* and the *Reformation* constitute a division of ecclesiastical history, not arbitrary, but strictly conformable to fact and scripture.

Very unlike the *Apostacy*, the *primitive* church engaged no arts on her side; she did not like that *harlot*, seek to consecrate herself in the esteem of the vulgar by a meretricious display of the fairest specimens of sculpture, painting, music, &c., but marched out to the conversion of the world, devoid of all external ornament.

"For loveliness needs not the foreign aid of ornament;
But, is, when unadorned, adorned the most."

Unlike the Reformation also, she sought not to distinguish her-

self by an affected party prudery, but looked like a sweet, innocent virgin attired in Godly simplicity; *without partiality; without hypocrisy.*

"Thoughtless of beauty, she was beauty's self."

Her robes were robes of righteousness; her garments were salvation and praise; she wore as a girdle the truth; her sandals were the gospel of peace; the oil of joy gladdened her countenance and the spirit of God was in her soul; life dawned upon her brows; the riches of Christ were in her hands—tried gold and raiment and eye-salve and balm and the water of life and the bread of heaven! She walked the earth in the length thereof and the haughty Roman bowed to her charms.

"Grace was in all her steps; heaven in her eye."

Alike unacquainted with the creeds of the *Reformation* and the idolatrous manuals of the *Apostacy; her* only manual was,

"*The Bible*;"

And *her* all comprehensive creed for the binding of the faithful;

"*Jesus Christ is the Son of God.*"

On this faith and this volume she gathered her children thick as the leaves in Autumn, and fondled over them with the solicitude of the hen when she gathers her infant brood under her wings!

But she was too fair and too good, not to be envied by those who deemed themselves her rivals and they united and slew her Lord. Oh Jerusalam—parent of the pure and the free! they have slain thy Lord! they have slain thy children; the blood of thy poor innocents is in the skirts of the nations! it has fattened every soil! their valleys are enriched with thy dead!

The souls of thy murdered ones cry from beneath the altars of the nations—they cry for vengence. "How long, O Lord! holy and true! dost thou not judge and avenge our blood on them that dwell on the face of the earth?"

Abstracts.

Our Lord was the first to die for confessing that 'He was the Son of God;' and is, therefore, the 'King of Martyrs;' his dying prayer for his enemies was 'Father forgive them for they know not what they do!'—he cried 'It is finished,' he bowed his head and "gave up the ghost;" but blessed be God the Father and blessed be the resurrection morn! 'Christ has arisen from the dead and become the first-fruits of them that slept.'

Stephen trod the 'rugged way,' following his Master. 'They stoned Stephen calling and saying 'Lord Jesus receive my spirit.' He kneeled down and cried with a loud voice, 'Lord lay not this sin to their charge. And when he had said this he fell asleep.' A. D. 37.

James was slain with the sword by order of Herod, A. D. 44.

Phillip the Evangelist, it is said, was hanged up against a pillar, at Heliopolis in Phrygia until he died, in the year 52.

Matthew the Apostle is reported to have suffered martyrdom in the city of Nadabar being slain with a halbert, A. D. 60.

James the Less, was stoned and his brains knocked out with a club, at Jerusalem in the 94th year of his age.

Matthias, elected an Apostle in the room of Judas Iscariot, suffered martyrdom at Jerusalem being first stoned and then beheaded.

Andrew, Peter's brother, is said to have preached the gospel to many Asiatic nations; he was crucified, preaching most of the time to the people.

Peter and Paul, tradition says, suffered martyrdom on the same day, at Rome, by order of the tyrant Nero.

Jude was crucified at Edessa, in 72.

Bartholemew died in India, by those whom he desired to save; after crucifixion, they cut off his head.

Luke, Paul's companion, it is said preached to many barbarous nations, till the priests of Greece hanged him on an olive tree.

Simon the Zealous, preached with great success in Africa, and is asserted to have visited Great Britain. He was crucified, A. D. 74.

John is said to have been the only apostle who escaped a violent death, and lived the longest of any of them, being nearly 100 years of age at the time of his death

The Ten Persecutions.

"Historians usually reckon ten general persecutions, the *first* of which was under the emperor Nero, 31 years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. Their death and tortures were aggravated by cruel derision and sport; for they were covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that when the day-light failed, they might, like torches, serve to dispel the darkness of night. For this tragical spectacle, Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator while the shrieks of women, burning to ashes, supplied music to his ears."

"The *Second* general persecution was under Domitian in the year 95, when 40,000 were supposed to have suffered martyrdom."

"The *Third* began in the third year of Trajan, 100.

"The *Fourth* was under Antonius when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

"The *Fifth* began in the year 127, under Severus when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas and their companions. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison were exposed before an insulting multitude, to a wild cow, that mangled their bodies in a horrid manner; after which they were carried to a conspicuous place, and put to death by the sword."

"The *Sixth* began with the reign of the emperor Maximinus in 235.

"The *Seventh* which was the most dreadful ever known, began in 250, under the emperor Decius."

"The *Eighth* began under Valerian."

"The *Ninth* was under Aurelian, in 274."

"The *Tenth* began in the nineteenth year of Diodecian, 303. In this dreadful persecution, which lasted ten years, houses which were filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.

THREE DIVINE INSTITUTIONS.

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NO. 2.

Of the relation and mutual dependance subsisting between the *human family*, the *Law*, and the *Gospel*.

First, by relation is meant such connexion among these institutions, as causes them to affect, or be affected by one another. In nature, no two things can occupy the same space at the same time, e. g. if a tube is full of water, and you would fill it with wine, the water must be displaced to make way for the wine; so it is in religion also; never have two divine establishments existed in this world at once; after God's authority ceased to operate in the human family, considered as a distinct institution, the Law was given; and again this last was withdrawn at the introduction of the Gospel. When God gave the Law, the institution of man was seen to be a ruin; and the moment he vouchsafed remission by John, in

the waters of Jordan, the Lord Jesus declared the Law to be abolished; "The Law," said he, "was until John; from that time, the kingdom of heaven is preached"; thus the Law has been so essentially affected by the Gospel, as to havebeen wholly abrogated by it; so that a relation subsisting between any two things, the last of which displaces the first, will illustrate a relation which subsisted between the Law and the Gospel.

Between the gospel and the institution of the human family, a similar relation exists; and the one will finally be swallowed up in she triumphs of the other. Death and the order of things, in which it prevails, must yield to the victorious influences of the Gospel, for it is the decree of God that sin shall be put down in the Universe, either by *force* or *favor*.

Meanwhile favour is the organ of divine operation; and by it men are saved from the guilt and power, and consequently, from the love and practice of sin, on the terms of the new institution; so that a relation that converts enemies to friends, sinners to saints, slaves to children, earthlies to heavenlies, and naturals to spirituals, is the relation that subsists between Christianity and men.

Scripture authors have employed every remarkable fact in all the preceding dispensations of God, viz.—nature, society and religion, in order to illustrate the relation which translates man from the first to the last of these institutions. To exalt our conceptions of its exceeding excellence, men are said to be begotten, born and introduced into a new state, in which the Almighty becomes their proper father; they are espoused, married, and constituted one in rank and dignity with the Son of God; slain to the world, buried, and raised again to newness of life—the life of Christ; the Gospel is the ingrafting of a wild olive in a good one; the washing of an impure person, sanctifying, and clothing him with a robe of righteousness; it pulls up, plants, and raises with Christ; proclaims good news; looses the prisoner; opens the blind eyes; unstops the deaf ears; translates from darkness to light; makes vessels of mercy of vessels of wrath; a people out of no people; fruitful trees of unfruitful ones; fertile ground of barren ground; fellow-citizens of foreigners; freemen of slaves! At the voice of the gospel, the mourner rejoices; the sleeper awakes; the dead revives! we are redeemed, justified, reconciled, adopted, saved and made kings and priests to God.

But secondly, what is meant by the mutual dependance of these divine establishments? All things so intimately related as they are, must be dependant on each other in certain points. In nature the vegitable kingdom rises from and is dependant upon the mineral, and the animal kingdom rises above, and is dependant upon both. The earth, during the night, receives light from the lunar orb, and both of them are, ultimately, dependant for their light on the sun.

So in religion, the Law was dependant on the pre-existent establishment of man, and the Gospel upon both. Had men never existed, the subsequent economies of Law and Gospel never could have existed. And these famous dispensations of things are thus seen to have been created in mutual subservience to each other and to be mutually related to, and dependant upon each other.

Third, of Contrast and Contrariety as employed by scripture authors to develope the differences existing between the Three Divine Institutions.

In the natural world where contrast appears most various, lovely and striking, it signifies such dissimilitude in the forms, colors, attitudes, motions, heights, distances, &c. of natural objects as contributes to the visibility of their several points, e. g. the upright attitude and cylindrical forms of the stalks, stems and straws of vegitables, are contrasted with the horizontal surface of the earth from which they arise; and the forms and colours of animals are opposed to those of the herbage and shrubs on which they feed; The colours of birds are contrasted with those of the places which they haunt; such as frequent dull places have bright colors, while those which sport on brighter grounds, are covered with a duller plumage; and the azure fields of illimitable ether are contrasted with the verdant coloring of the fields and forests which are spread out beneath them. In the world of flowers, contrast is infinitely varied, and it is by such oppositions, that the Divine Father has greatly contributed to the visibility of the different objects in nature.

Contrariety differs essentially from contrast, and consists of oppositions, wholly repugnant as light and darkness, beauty and deformity, wisdom and folly, love and hatred, life and death, &c.

Now the inspired penmen have made free and abundant use of these matters for the developement of all points and principles in the institutions of the gospel, the law and the human family; they have brought them into frequent and strong contrast and have in instances almost innumerable, given them the attitude of absolute contrarieties, calling one light another darkness; this shadow and that substance; sin and righteousness; slavery and freedom; letter and spirit; life and death, &c. &c.

The law and the gospel are contrasted in the following scripture under the metaphor of two mountains, Zion and Sinai.

Ye (christians) are not come to the mount (Sinai) that might be touched and that burned with fire; nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more, (for they could not endure that which was commanded viz. "and if so much as a breast touch

the mountain it shall be stoned or thrust through with a dart, and so terrible was the sight that Moses said I exceedingly fear and quake.")

"But ye are come to *Mount Zion*, and unto the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly and church of the first born, enrolled in heaven, and to God the Judge of all, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel.

In principles however, these two economies are shown to be perfect contrarieties and as repugnant to each other, as letter and spirit; law and favour; faith and works; condemnation and justification; death and life.

Reader—is there in you, any remnant of that original and noble nature which in the beginning distinguished our species? are you delighted with the beauty, variety, order, harmony and immensity of the works of God? if so—why may you not also review his word? He that most admires his works is likely also most to reverence his word when he comes to understand it: if you already know something of it, these essays may open to you trains of thought, as pleasing and profitable as they are perhaps novel and important.

TO BE CONTINUED.

REVIEW OF GRIMKE'S ADDRESS.

From the Journal of Literary Institutions.

Address on the expediency and duty of adopting the Bible as a Class Book, in every scheme of education, from the Primary School to the University. Delivered at Columbia, S. C. before the Richland School. By THOMAS S. GRIMKE.

Perhaps the anxiety to provide suitable class books for youth, in every branch of knowledge, was never greater at any period, than at the present; and it is deemed of the highest importance to provide such as contain the most elevated sentiments,—such as are adapted to cultivate the intellect, to improve the taste, and to form the heart. Why is it that in this anxiety for introducing new books of instruction, one which has so long claimed the pre-eminence above all other compositions, is forgotten?

After a familiar acquaintance with the literature of twenty-eight languages, Sir William Jones assures us that, 'Independently

of their divine origin, the Scriptures contain more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and of eloquence, *than could be collected within the same compass from all other books which were ever composed, in any age, or in any idiom.*'

Rousseau could not but say, 'The majesty of the Scripture strikes me with astonishment. Never was the most profound wisdom expressed with so much energy or simplicity.'

Fenelon, on comparing it with those standards of excellence, the classic authors, observes, 'The Scripture surpasses the most ancient Greek authors vastly, in naked simplicity, loveliness, and grandeur. Homer himself never reached the sublimity of Moses' songs, or equalled Isaiah, describing the majesty of God. Never did any ode, either Greek or Latin, come up to the loftiness of the Psalms. In all its diversified compositions, every part bears the peculiar character that becomes it. The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the miracles and prophecies, the moral discourses,—in all these appears a natural and beautiful variety. In short, there is as great a difference between the heathen poets and the prophets, as there is between a false enthusiasm and the true.'*

The author of the address before us, may well speak of it as almost incredible that such a classic, 'the best and noblest that has ever honored and dignified the language of mortals,' is excluded from all the plans of education of a christianity, with a watchfulness, a zeal, and a perseverance, which even a politic enemy of Christianity would not dare to exceed. And this is done too by its friends, who maintain the superiority of this book, in all the most essential points, to all the works which they make the companions of our youth. Its antiquity is unrivalled. Its evidences rest on the testimony of miracle and prophecy. Its authenticity is unquestionable. Its authority is that of God. Its truths are, like himself, sublime and holy, pure and lovely, and adapted to all the moral exigencies of mankind. It is the only perfect standard of faith, and code of morals;—the only permanent charter of civil and religious liberty—the only light that shines upon the darkness of the tomb—and the only guide to 'that bourne from whence no traveller returns.'

The object of the address before us, is to vindicate the claims of the Bible to a place in our course of education; and, without giving an opinion on all the sentiments advanced by Mr. Grimke, we

*In regard to the English translation, our Ames, whose opinion on this point will be duly appreciated, observes: 'In no book is there so good English, so pure, and so elegant; and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language, as well as of faith.'

feel it our duty to invite the attention of our readers to a brief abstract of the principal train of argument, in the hope that it will lead them to peruse the work itself.

The author commences with inquiring into the origin of this extraordinary feature of education, and the causes of its continuance; and, we think, shows clearly, that it is one of those hereditary customs, originally adopted without good reasons, and retained without sufficient examination.

All Christendom was once Catholic, and the whole scheme of education under the influence of the Romish Church. For centuries, scarcely any but the clergy were educated. Universities and colleges were ecclesiastical, rather than literary establishments. When education began to extend to the laity, two causes prevented the adoption of the Scriptures into the system. The laity were prohibited from reading them; and they were driven to the Classics as the only models of sentiment and language, because there was nothing in the monkish legends, in the subtilties and absurdities of scholastic theology, which could compare with the Authors of Greece and Rome.

It might have been anticipated that the *Reformation*, in opening the Bible to all, and asserting the right of private judgment, would have given it its proper place, among the manuals and models, whose exhaustless stores of instruction and improvement should form a constant subject of study. But the Reformers appear to have overlooked this obvious, practical result of their own principles; and, in their anxiety to inculcate the great truths of religion, appear to have confined themselves too much to those abstracts and summaries derived from the Bible, instead of leading youth immediately, as a part of their course of study, to the fountain of truth. Still it should be remembered that in Germany, the principal seat of the Reformation, instruction in religion, and this to a considerable extent, by means of Bible Histories and Catechisms, is universally assigned as a part of the course of education, from the Elementary school to the Gymnasium; and it is, perhaps, the only country, where commentaries have been published to aid the schoolmaster in explaining its difficulties.

In addition to this our author observes: 'The Reformation assumed, at a very early age, the sectarian character. The course of events led very much, and very naturally, to the substitution of Catechisms and Articles, of Creeds and Confessions, for the Scriptures, in schemes of instruction. After having translated the Bible into the vulgar tongue, and placed it in the power of the laity, the great object with each sect appeared to be, not so much to teach the Scriptures, as to teach the peculiar views, which each entertained as to all others, as well as in relation to the Catholic

Church. Hence public worship, preaching, confessions, creeds, and catechetical instruction, might be expected to fill the whole measure of religious education.

Besides, 'the Old Testament was in Hebrew, a language, at that time, scarcely known to Christians, and which, to their disgrace, has not ever been regarded as a classical language. Neither the Septuagint nor the Vulgate could be accepted as a substitute. Both were deficient in authority; neither could be acknowledged as classical compositions, or models in their respective languages; and both were considered by Protestants, as, in some respects, objectionable. In like manner the New Testament, though in Greek, neither was then, nor has ever since been, regarded as a Classic, in that language.

Another principal reason for the exclusion of the Bible, is found in the fact, that the study of it had been always considered as peculiar to a theological course, and, in no respect, an appropriate part of general education. And so it has too much continued to be, whereas a liberal course of truly christian studies, and of the language and literature of its sacred books, (not indeed of sectarian divinity,) ought to constitute the noblest feature in liberal education, commencing in the family, continued in the school, expanded in the academy, still farther perfected in the college, and accomplished in the university. How can even the unbeliever neglect this subject without disgrace?

TO BE CONTINUED.

Extract of a Circular Letter, for the Mahoning Association of 1830.

Beloved Brethren—The Christian of the 19th century has been permitted to witness the accomplishment of wonderful events; Providence has stationed him on a sublime eminence, from which he can behold the fulfilment of illustrious prophecies, and look backwards upon nearly the whole train of events leading to the *Millennium*.

Afar off, and upon the back-ground of the picture before him, of wonderful extent, and in all the greatness of imperial ruin, appear the three great empires of Babylon, Persia and Greece. Nearer to hand lays Rome, eternal Rome! terrible in her origin, terrible in her glory, terrible in her *decline* and *fall!* Living and acting through a long series of ages, she approaches the very verge of the present scene of things, till she assumes the distracted form of the ten kingdoms spoken of by Daniel, the remains of which now reel to and fro

upon the face of Europe like a drunken man, ready to be ingulphed in the yawning judgements of Almighty God. *Sic transit Gloria Mundi.**

But from amidst the blaze of her glory, see yet loftier scenes arise —Behold the kingdom of our Lord Jesus, awaking under the eye of the imperial *Ceasrs;* small in its beginning, it rolls forward, it survives all Roman greatness; and that which was yonder, a little stone, is here become a vast mountain, and fills the whole earth; the waters which yonder issued from the threshold of the Lord's house, have here arisen, they have become waters to swim in—a river that cannot be passed over!

Here, too, are the impostures of Mahomet and the Pope, with temples the lowermost part consecrated to God—the upper to the worship of idols. Arrayed in purple and scarlet, decked with gold and precious stones and pearls, behold the apostate church mounted upon her imperial beast, holds forth to the intoxicated nations a golden cup in her hand, full of abomination and of the filthiness of her fornication; on her fair, but unblushing forehead, is inscribed *Mystery—Babylon the Great—the Mother of Harlots, and abominations of the earth.* She shall be thrown down with the violence of a mill-stone plunged into the midst of the ocean.

Her portentious offspring also, issued to mankind at the mature age of 666, with the head of a Lamb and the heart of a Dragon—the *Inqusition* raiseth itself on high, with the power, the delusion, and cruelty, of its parent—it comes roving o'er the earth, and causeth all, both small and great, rich and poor, free and bond, to receive a mark in there right hand or in their forehead—and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here, also, is the French Atheism, filled with all presumption, and magnifying himself above every God—he speaketh marvellous things against the true God—his hands are filled with spears, and his skirts are drenched in blood—but he shall come to his end, says Daniel, and none shall help him

All these things, beloved brethren, have passed in review before the christian of the 19th century; but if we have had to witness schemes of policy and superstition, so wild and enthusiastic, and apparently unfavorable to the true religion, we have seen many things introduced, also highly conducive to its promulgation and reception among mankind—above all we have seen the church in America, seated down under a gracious and efficient government, affording her and all men an unprecedent security of life and property—and if her unity be still a disederatum, we ought to remem-

*So passes the glory of the world.

ber that the saints, for nearly 300 years, have been combatting tyranny and superstition, with astonishing success, until those who despise every name and every phrase, not found in the scripture, have become probably by far the most numerous party of professors in the United States. But who would have thought it remained for any so late as 1827, to restore to the world the manner, the primitive manner, of administering to mankind the gospel of our Lord Jesus Christ; or which of you, brethren, would have thought, two years ago, of men coming from 40 to 120 miles to the ministers of the infant churches for baptism? Yet these things have actually occurred; and who cannot see that, by the blessings of God, the ancient gospel and ancient order of the church, must prevail, to the certain abolition of all those contumacious sects which now so wofully afflict mankind.

Brethren, we have a right to expect great things at the hand of our Father—if we are united and stand fast, striving together for the faith of the gospel. And be it known to you, brethren, that individuals, eminently skilled in the word of God, the history of the world, and the progress of human improvement, see reason to expect changes much greater than have yet occurred, and which shall give to political society, and to the church, a different, a very different complexion from what many anticipate.

The Millennium—the Millennium described in scripture—will doubtless be a wonder, a terrible wonder, to ALL." W. S.

ANTI-CHRIST.

ANTI-CHRIST was to appear about the end of the time allotted for reformation, and near the beginning of the Millennium.—Various, and often contradictory, have been the opinions of Interpreters concerning anti-christ. Dr. Clark supposed the rebel Jews to be meant; but Lightfoot and Vanderherst made it the Sanhedrim. Gortius explained it of Rome, pagan; others of Rome, papal; some have supposed it to be the Roman emperors. But the council of Gass, awarded this title to the Pope; and Henry fourth of France, it is said, was not a little mortified to be thus declared an imp of the Apostate.

Hipolitas, however, held the devil himself to be anti-christ, that he would become incarnate, and appear in human shape before the end of the world; but all this discrepancy is the mere result of impatience in the interpreters, and those who have been destined to behold a fuller developement of the mysteries of Providence, have, and perhaps very properly too, given the name

anti-christ, to atheistical France, and accordingly they date the appearance of the atheistical kingdom, spoken of by Daniel, at the year 1793, when the French government declared the nation without God, and free from all mental power of Mahomet, the Pope, the Devil, Christ, and even God. The anti-christian kingdom was to appear a little before the Millennium.

It ought not to be lost sight of, that although many great men have given the name Antichrist to the Pope, &c. yet, that word, in its strictest scriptural sense, belongs only to an individual or a nation "*denying*," as John says, "*the Father and the Son*"; in its individual sense it was applicable to many in the Apostles days as well as in our own, but, in its prophetical and national sense, it can be applied to no nation under heaven but Atheistical France, this nation, subsequent to their revolution in '93, having denied the existence of the God of nature.

By her constituted authorities she announced herself in '93 an *atheistical power*. The following is from a piece written by Anacharses Clootes and accepted and circulated by order of the Convention.

"Man, when free, wants no other divinity than himself. Reason dethrones both the kings of the earth and the king of heaven. No monarchy above, if we want to preserve our republic below! Volumes have been written to determine whether a republic of Atheists could exist. I maintain that every other republic is a chimera. If you admit the existence of a heavenly sovereign, you introduce the wooden horse within your walls, what you adore by day will be your destruction by night."

France publicly abolished the Lord's day and substituted the Decades. The Bible was burnt in a public square by the hands of the common hangman—the houses of public worship were all shut up—"the sacramental vessels mounted upon an ass and paraded through the streets, to insult him who died that men might live," and "they swore to exterminate christianity from the face of the earth. It is said too, that a comedian, dressed like a priest of the Illuminati, attacking the Lord of heaven and earth, publicly, exclaimed "*No! thou dost not exist!* If thou hast power over the thunderbolts, grasp them, aim them at the man, who dares to set thee at defiance in the face of thine altars. But no! I blaspheme thee and I still live. No! thou dost not exist."

This is Daniel and John's atheistical kingdom, which was at once, to fall away from false religion, and speak marvellous things against the God of the true religion.

A CONVERSATION
ON
THE MILLENNIUM.

Mr Locke—Brother Stansbury, I have been reading Isaiah; his 65th chapter fills me with astonishment, particularly the part of it commencing with the 17th verse, and ending with the chapter. Pray, Sir, do you conceive the prophet to have reference to that popular topic, 'The Millennium,' when he exclaims, 'Behold, I create new heavens, and a new earth?'

Mr Stansbury—Many are the promises of God, our Father, to the Church, in regard to the amelioration of those relations, which she unavoidably sustains to the governments and states of this world; 'Wars, he says, shall cease to the ends of the earth;' 'God will shake the throne of kingdoms;' 'The tyrants of the earth shall fall, and all the merchant people shall be cut off: all old things shall pass away,' and 'former troubles shall be forgotten.' But all his temporal promises to her, are briefly summed up, in these words of the prophet, just referred to.

'Behold, I create new heavens, and a new earth!' Now, that these words do not, and cannot, mean the creation of a new world, and new sky, with planets, suns, and stars, different from those which now exist, will appear obvious, from the following reasons: First; after the creation of the new heavens, and new earth, the Church, under the symbolic name—'Jerusalem,' is called on to rejoice, because she was now made a 'rejoicing, and her people a joy.' Secondly, In this new state, she is represented as being in political connection with other men; bringing forth children; building houses, and inhabiting them; planting vineyards, and eating the fruit of them; and spending a long and happy life in the new heavens, and new earth.

Mr L.—This, certainly shows what the passage in question does not mean.

Mr S.—Let me endeavor to show you, Sir, what it actually does mean. That it was to be taken in a figurative sense, and, as having reference to the Millennium, was the opinion of Grotius, Munsterius, and Ferrerius; and this sense has been abundantly confirmed by a host of succeeding interpreters, among whom are, Sir Isaac Newton, Daubuz, Vitringa, &c. Dr. Lancaster, author of the Symbolic Alphabet, observes that, 'in the symbolic style, the natural world represents the political; the *heavens*, sun, and moon, represent the governing party, and consequently, the *earth*, the party governed, submitting and inferior.'

Mr L.—This is certainly interesting: and when we reflect upon the immense difference between those who labor, and those who rule, the propriety of the symbols appears very obvious;—princes, nobles, and gentlemen, move in spheres wholly unapproachable by the common people.

Mr S.—Nor will their propriety, Mr Locke, appear less striking, when considered in another point of view. The mass of the people are most wretched; constantly devoured by inferior motives, and doomed to the perpetual labor of the soil; they are therefore aptly symbolized by the *earth*; while the few who move above them, and enjoy the advantages which wealth and power confer, and shine darkly, are, with equal aptitude, prefigured by the *heavens*.

Mr L.—But, Sir, think you, that all general government will cease, when my Lord Messiah, descends.

Mr S.—It is certainly desirable that the state of things should be such, as to enable every man to govern himself; and bishop Newton, and Mr Lowth, concur in saying, that on the arrival of the Millennium, all *earthly* government will cease; but, as these gen-

tlemen have not proved this from scripture, we are to regard it merely as their opinion. Many valuable purposes may be effected by general government, and it is certain that the passage under consideration, never can be construed to favor the hypothesis, that all rule will cease on the arrival of the Millennium; for, if we substitute the meaning, for the terms of the prophecy, then it will read thus: 'Behold, I create a new government, and a new people or society.' After all, these great interpreters of the Holy Scriptures, may mean nothing more than that those who reign, will be appointed immediately by our Lord, the King, himself, and consequently, having his sanction, their governments may be styled heavenly, rather than earthly.

Mr L.—Do you imagine, Sir, that the nations of the earth and of Europe in particular, shall have made large advances in liberty and righteousness, antecedently to the coming of his Majesty the King?

Mr S.—That, Sir, is, to me at least, highly problematical; for although scripture warrants us to believe, that the Millennium shall be preceded by the upturning of thrones; by convulsions, and political revolutions; yet it would, also, most certainly seem to intimate that the nations will be wholly without religion—unprepared to meet the Messiah! and that the day of the Lord will come upon them as a thief in the night.' Old society is a dead mass, in which the interest of the individual is constantly at right angles with the general good. The most conscientious part of mankind are uniformly thrown upon the back ground, doomed to perpetual poverty, and all its debasing and unhappifying influences; justice, and the public welfare, are remote considerations; and many of its institutions, are moved upon principles that never fail to throw out prizes to the rich, and blanks to the poor; and as 'it is a maxim,' says Mr Paley, 'that those who are in possession of power, do what they can to keep it.' We may conclude from the nearness of the Millennium, that but very little amelioration, in the way of liberty and political freedom, will ever be secured and enjoyed by the irreligious and immoral nations of the old world.

Mr L.—The Gospel is certainly most favorable to reform.

Mr S.—The Gospel is indeed favorable to reform, and inculcates principles of an immortal improvement; but the nations are not in possession of the Gospel, Mr Locke, and those who rule them, very unlike 'the governor according to God's own heart,' have, by a policy most fatal to their own supremacy, made every matter under heaven their business, but that of enlightening their people in the knowledge of the true God. God has therefore doomed them to irretrievable perdition. Messiah will dash them to pieces, like a potter's vessel. Their judgment is hurrying on apace. In the midst of it, may God remember mercy! But it is written! it is written! their doom is written, and destruction cometh upon them like a whirlwind out of the north. 'I will overthrow the throne of kingdoms, saith the Eternal God, and I will destroy the strength of the kingdoms of the heathen.'

Mr L.—The true religion, after eighteen centuries, is at a very low ebb in the world, and in Europe in particular.

Mr S.—The nations of the old continent, have lost the knowledge, and wholly cast off the fear of the true God. Their morals, and manners and customs are corrupt in the highest degree; their laws are partial and excluding; their governments tyrannical, and their religion idolatrous! Their land is full of blood, and oppression! Like Israel of old, 'they would sell the righteous for silver, and the poor for a pair of shoes;' they pant after the very dust of the earth, on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid, to defile 'my holy name, saith God.

The earth, says the prophet, is also defiled under the inhabitants thereof; and Christendom, as Europe is sometimes called, is, most of all, refined in iniquity. 'They have, saith the spirit, transgressed the laws; changed the ordinances; broke the everlasting

covenant.' The men, as Paul foretold, are lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; bargain breakers, false accusers, incontinent, fierce, despisers of them that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof—Scoffers, says Peter, saying 'where is the sign of His [Messiah's] coming.'

Mr L.—You agree in sentiment, Mr S., with those who believe the 'Millennium will commence in one day.'

Mr S.—I am of that belief, Sir. The history of man, before the flood, shows us that he cannot exist in society without regular *government*; and his history, in ages succeeding that fatal catastrophy,—his whole history, in the ancient and modern world, whether under a Nebuchadnezzer, Cyrus, Alexander, Cæsar, George, Louis, or Ferdinand—a czar, emperor, king, sultan, or chieftain, demonstrates the incompetence of all men for universal government; his whole history, with a few extenuations, growing out of the unextinguishable nobleness of his own original nature, shows, that 'it is not in man, to direct his own steps.' The fortunes of the present nations, therefore, and their close, will be consummated in 'a day'—'an hour,' and, that too, by a destruction, of so fearful and sweeping a nature, as that it can be compared, properly, only to the flood; when God will give to his saints, and to mankind, a governor whom they will delight to honor: even our Lord Jesus Christ—to him be glory!

Mr L.—And what of our own dear Republic on that day?

Mr S.—God save our Republic—may he keep her in the hollow of his hand, on that eventful day; but, Mr Locke, these states have a ponderous burden of national iniquity resting upon them. Jefferson cried out under it; 'When I think of the God of justice, I tremble for my country' May our government haste to remove from the shoulders of all its children, every remnant of that oppression of which it has unavoidably been made the inheritor!

This, however, is not all; the Atheism and immorality of Europe, are propagated with indefatigable assiduity, by a nucleus of foreigners, in the east, who, with all propriety, may be styled the Robespieres of our Republic. Their lessons, too, are received with all greediness, by a class of our citizens, who, in order to be made swallow any thing, in morals, in manners and customs, in policy and religion, need only to be told —'it is the mode in ————.'

Fellow citizens: In what, of all that constitutes the features of a great nation, does any single country on earth, excel our own? In more refulgent skies? In the beauty of its fields and forests? In the grandeur of its rivers and lakes? In the sublimity of its prairies and mountains? In extent of territory? In government, in religion, in morals, in law, in education, in the arts of peace, or of war, or in the substantials of a farming and trading population? No; in none of all these are the United States excelled by any foreign nation! In what does even France excel us, that there should be a charm in her name, to recommend to us her silly, outside and adultrous manners? Does she excel us in affection for her own children? Let St. Bartholomew, and the tenth of August be her witnesses, when she let out their blood by their throats, like a river. In her love of freedom? Europe can sware to it, by the flaming swords of Frenchmen and Napoleon! In honor? Yes; the fate of Poland declares it! Poor Poland: thou trustedst that France would succour thee! unfortunate nation! hadst thou put thy trust in the Eternal God, and in the righteousness and noble mindedness, which he approves, thy fate had been very different. Thou hast had the ambition to wish for Liberty? Thou oughtest first to have sought the virtue and piety necessary to sustain it. And thou, O France!—

Mr L.—Mr Stansbury, our loved Lafayette is of France.

Mr S.—And I solemnly revere his patriotism! but, Mr Locke, let her remember '93, and tremble. She has, by her public authorities, dared the Eternal God, and—

LETTERS.

From WALKER REID, *Washington, Ky.*

We meet every first day of the week, as we have done for a year, to break bread, and we have advanced more in that time in knowledge, than in many years before by hearing a sermon once a month, and by celebrating the Savour's love only two or three times a year. Do I boast? Yes, that I do; in Christ the Lord; for the oftener we meet together to love and adore him the better we know him.

From MYRON SACKET, *Canfield, Ohio.*

I accept with gratitude, on your behalf, and on behalf of the public, the agency of the Evangelist. The Brethren who travel proclaim the word with as much success now as at any time since you labored amongst us; the good seed of the word has been sown in the town of Jackson, ten have been immersed.

From DANIEL HAYDEN, *Youngstown. Ohio.*

We are surrounded by a great variety of parties; even Mormonism is come hither, but their movements are watched with eagle-eye by Brother Henry. I was lately in Green county, Pennsylvania, the Cumberland Presbyterians are causing great excitement —they have an anxious seat, but the preachers will not, like Peter, tell them what to do. We were a night and a day with the brethren in Pittsburg and were much pleased.

From JAMES M'ELROY, *Washington county, Pa.*

As respects time, the past, present and future, furnish the materials of human thought, and impress our hearts with joy or sorrow, pleasure or pain, according to the sensibility of which we are susceptible.

We then, who have fled for refuge to lay hold on the hope set before us, are singularly happy in consideration of the promises of God. We remember what we have been, and the pit from whence we have been drawn, we see what we now are; and know, if we prove faithful, what we shall hereafter be, viz—like to the Son of God, for when he appears we shall see him as he is. This consideration casts a lustre over our darkest days and dispels the gloom which rests upon the life of mortals. The hope of the Gospel—of eternal life—of attaining to the resurrection of the just—of sitting down with the illustrious ones in the kingdom of God, inspires us with courage; bears us though the journey of life; sooths the bed of death and paints a rainbow of peace on the grave.—

Who can describe the enjoyment of those, who, by patient continuance in well-doing, seek for glory, honor and immortality; knowing the reward to be eternal life! Our highest satisfaction then, arises from a consciousness of doing well. Great must be the happiness of him, who can look back on a life devoted to the service of God. He is a blessing to all succeeding generations; an instrument of righteousness in the hands of God to promote his glory! an unfading crown awaits him in the heavens.

ANECDOTE.

The simplicity and inquisitiveness of a little boy, manifested itself in the following singular manner:

One of the disciples in the city, had arisen early, before the dawning of the day—while it was yet dark—like Isaac of old, to meditate, and to hail the first approaches of that sweet morn that saw the Lord arise; when one of his little boys, not eight years old, who had arisen to prepare for Sunday School, asked him—'Father, from which side did the Lord take the rib, of which he made Eve?' 'I dont know,' answered the father; 'pray, from what side, would you, my son, have taken it?' 'The left,* Sir: would you have taken it from that side, father?' 'Yes.' 'Why?' 'because in so doing, I should have taught her in the most elegant and delicate manner that she was the guardian of *her husbands heart*, even as he was the protector of *her person*: why would *you*, son, have taken it from the left?'—'because, Sir, we have to work most with our right.' 'A very special reason, truly, my son'—and the parley ended.

INTERNAL EVIDENCE.

A man of subtle reasoning, asked
A peasant if he knew
Where was the internal evidence
That proved his Bible true?

The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered—'*here.*'

* ——————'*opened my left* side, and took
From thence a rib.' MILTON.